

# Verse by Verse Matthew 27:51-66

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[ 0 : 00 ] People, you can take off. And hallelujah for the Lord Jesus Christ. Whew.

I don't know. Singing about him ought to stir you up a little bit. Something like that is kind of just as pointed as that to say that what a Savior he is. And all that he's done and can do and singing about the storms in life and how he'll hear your cry.

How he'll grant your forgiveness. There's songs right there. That book, that song book talks a lot about the Lord Jesus Christ.

Amen. All right. If it doesn't stir you up, you need to get something right inside of you or you need to get your mind off of everything else. And that's just, sorry, but that's where we're going to be next hour.

So a little prelude to that. Let's get into Matthew chapter 27. We've got this week, maybe, I don't know for sure, but maybe next week we're going to be done and wrapping this book up.

[ 1 : 12 ] And this study that's gone, oh, a year and a half, I'd say, at least, I believe. Verse by verse through the book of Matthew.

And I don't know how far we'll get today, but we could very well get into chapter 28. And then there's not going to be a whole lot left for next week. So if that's the case, then we'll just conclude the book and then even make some closing comments on all of it and then move on to something else.

And I'm not sure exactly what to do. I don't want to jump right into another book necessarily. There is a series that I have that I've been really thinking on and praying and thinking whether it would be a good one for the Sunday school.

It would be maybe a four to six week thing. And I'm kind of leaning toward it about convictions. And it'll be, well, I'll talk about it some other time if that's what we do, but it'll be eye-opening.

I promise you that. All right. Matthew 27. And we got to verse 51. So the Lord Jesus Christ had just expired on the cross.

[ 2 : 20 ] His body is still hanging on the tree. And he yielded up the ghost. And so we did a little word study there last time about the ghost and the spirit that he said, Into thy hands I commend my spirit.

And having said thus, he gave up the ghost. And here, and anyway, we talked about the spirit a little bit. That is the life force inside the body.

That's a gift from God. It is God's spirit because God's the giver of life. You don't have life without God. And every living thing came from another living thing which finds its source in God.

Life cannot just appear. It cannot generate from nothing. Or it cannot generate, what is that, a law of thermodynamics? Or one of those, I forget the terms anymore in physics.

Life cannot come from the inanimate. Anyway, so we'll move on from that. And we stopped at this spot where there's this series of phenomenal events, some supernatural things taking place.

[ 3 : 22 ] We already saw one back in verse 45 where there was darkness over all the land. And that darkness lasted three hours. It's not like we think right now that if the sun's not shining every day all day, it's something crazy.

There's clouds. It's not quite like that, I wouldn't say. No, this is literal darkness. And I told you that that matched the ninth plague before the Passover lamb was killed and then the death of the firstborn.

And Jesus Christ is our Passover and here he is dead. In verse 51, it says, Behold, the veil of the temple was rent in twain from the top to the bottom, and the earth did quake and the rocks rent.

And the graves were opened, and many bodies of the saints which slept arose and came out of the graves after his resurrection went into the holy city and appeared unto many. So there's some wild

stuff going on right here, and we'll try to make our way through it, comment on some of it. The first thing is that the veil of the temple was rent in twain from the top to the bottom, and the earth did quake and the rocks rent. And there's a word you don't use much, rent, but you don't have to go beyond the verse to understand what it means.

[ 4 : 35 ] It says it rent in twain from the top to the bottom. If that's too much for you to understand, look back at chapter 26 and verse 65. And this is a common thing for you reading through your Bible when somebody wants to make a scene or wants to show their remorse.

In this case, it's just make a scene. The high priest, in verse 65, rent his clothes. So you understand it's ripped them, and the veil was ripped or torn in twain in two parts from top to bottom.

And so the veil of the temple was rent. Now, that's more than just a, you know, there's a definite significance to this. It's symbolic in one way, and it's also very literal, teaching something in another way.

The literal version or end of it is that the Old Testament is over with. There's no more time or no more priesthood. There's no more need for this temple. The rituals, the bonnets and the bells and the showbread and the candles and the fire, all of that stuff, done away with.

If that priest would walk into that temple and have that veil torn and see into the holiest of all, he's a dead man. If that priest can enter into that, that thing has to be totally covered all the time.

[ 5 : 53 ] And so this just literally exposes or explains we're done with this. It's over. Christ made an end to it. Now come to Hebrews chapter 9, and let's understand this from this epistle to the Hebrews.

This book written to Hebrews, and it's about their culture, about their Old Testament and their covenant, and displaying the Lord Jesus Christ, fulfilling it and putting an end to it.

And let's start in Hebrews 9. And we'll begin at the top of the chapter and try to read through some of this and understand the significance of all of this.

Hebrews 9, verse 1. Then verily the first covenant had also ordinances of divine service and a worldly sanctuary. That's worldly, like down here on the planet, an earthly, worldly building that they made and erected.

And it had ordinances, things that were taking place inside of there with the bread being daily placed there hot, with keeping the oil and the candlestick and the ministries.

[ 7 : 08 ] Those were ordinances of divine service. They were going on down here. Verse 2. For there was a tabernacle made, the first wherein was the candlestick and the table and the showbread, which is called the sanctuary.

That's the first room inside the tabernacle. And after the second veil, the tabernacle, which is called the holiest of all. So that's a back room covered by this veil.

That's the one that was rent. In verse 4. Now when these things were thus ordained, the priests, this is back in Moses' day, the priest went always into the first tabernacle, accomplishing the service of God.

But into the second went the high priest alone once every year, not without blood, which he offered for himself and for the heirs of the people. The Holy Ghost, this signifying that the way into the holiest of all was not yet manifest, while as the first tabernacle was yet standing, which was a figure. The whole tabernacle, the whole priesthood, the whole setup and all the instruments and ordinances of it was just a figure, a picture of something else, which was a figure for the time then present, in which were offered both gifts and sacrifices that could not make him that did the service perfect, as pertaining to conscience, which stood only in meats and drinks and diverse washings and cardinal ordinances imposed on them until the time of Reformation.

[ 8 : 41 ] But Christ, but Christ, being come and high priest of good things to come by a greater and more perfect tabernacle, not made with hands, pause right there, Christ is not ministering within that earthly or worldly sanctuary.

What did he do? He didn't go in with his blood to offer it upon the mercy seat down here on earth.

Look over at verse number 24. For Christ is not entered into holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us.

The blood of Jesus Christ, and this goes back earlier, we skipped over it, the blood of the Lord Jesus Christ cleansed not just this earthly, worldly sanctuary, but rather the heavens and all of it.

And his blood, and understanding the significance of it all, goes probably beyond our understanding even today. All right, so where were we at? Verse 11, verse, good things have come, not this made

with hands, that is to say, not of this building.

Verse 12, neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. So the Old Testament priest went in once a year, as we just read.

[ 9 : 56 ] Verse 7, and he did it with blood. And every year he had to go in, and go in, and go in, and keep offering for himself, and for the heirs of the people. But Jesus Christ goes in one time, into not that tabernacle, but heaven itself, and by his own blood, entered in once into the holy place, and he attained not temporal atonement, like the priest, but rather eternal redemption for us.

It's finished. Look at chapter 10, and verse number 14. For by one offering, he hath perfected forever them that are sanctified.

And again, I'd like to, the whole book and chapter just builds upon itself, teaching and building this truth to the Hebrews, to turn them away from their practices, and their law, and turn them to Jesus Christ alone.

Now the veil that was rent, is literally saying, that this priesthood is over with. Stay there, I just lost it.

Stay there in chapter 10. But there's also a symbolic thing, to this veil being rent. Look at chapter 10, and verse 19. Having therefore, brethren, boldness to enter into the holiest, by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh.

[ 11 : 30 ] So his flesh being torn, like Paul says, his body was broken, has consecrated for us a way, into the presence of God.

And we are to draw near, with a true heart, in verse 22. In full assurance of faith. We don't have to doubt. We can enter in, Ephesians chapter, let me find this quickly, Ephesians chapter 2.

Paul said in verse 18, for through him we both, Jews and Gentiles, have access by one spirit, unto the Father. Through the Lord Jesus Christ. And then that chapter, it's talking about his body, and the cross, reconciling us, and all so forth.

So the veil stood, as a protection, and a barrier, between man and God. And even the priest, and his consecrated garments, and his holy form, entering in, and ministering, still couldn't go in, until he had blood.

But when that time of year came, when he had blood, he went in there. Now this is done. The veil is rent, from top to bottom. And so Jesus Christ, made available, gave us access.

[ 12 : 41 ] He said, no man cometh unto the Father, but by me. In 1 Peter, is it 2 Peter? It's 1 Peter 3, it says that Christ, suffered for sins, the just for the unjust, that he might bring us to God.

Being put to death in the flesh, but quickened by the spirit. So Jesus Christ, in the flesh, stood, between God and man, just like that veil did. And his flesh and blood, that he offered, allows us entrance.

From the top to the bottom, shows that this is a work of God. That's a significant feature there.

Some say that that veil was 60 feet tall, in that temple. I don't know if that's absolutely true.

I've never been there, to verify it. But, that's what some say. And if that's the case, you're not reaching up there, and ripping that thing down, from top to bottom. So it's a work of God.

It's a supernatural occurrence, verse 51. Something else that took place, in that moment of Christ's death, was that the earth did quake, and the rocks rent.

[ 13 : 44 ] What does that mean? They broke in half. The rocks rent. And it also says, the graves were opened. And so I don't know the timing. Most people say, the timing of this, is the earthquake, caused the graves to open up, that these were tombs, or stone covers, or whatever, and that they broke open.

But the saints, did not come up, until Christ came up. So three days, and three nights, there's these open sepulchers, everywhere. That may be true. That may not be true. There's an earthquake, in Matthew 28, verse 2, at the resurrection, of Jesus Christ, as well.

You see that, where the great, there's a great earthquake. The angel of the Lord, descended from heaven, came, rolled back the stone. And so, when Christ descends, as we know, from Acts chapter 2, that Christ descended, and in Ephesians 4, upon dying on the cross, his body gets placed in a tomb, his soul descends, his spirit returns to God, who gave it.

There's a great earthquake. And maybe it has to do with him, passing through that earth, I don't know. And then coming back, another earthquake, when he comes back through it, leading captivity

captive.

I don't know about that, but nevertheless, there's another supernatural event, with the earth quaking. And that's a massive, and scary thing, because the timing is just, too much of a coincidence.

[15:07] All of this darkness. This, for instance, notice verse 54, the centurion, when they were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, truly, this was the Son of God.

I mean, a man that has executed, or at least followed through, with the executions, of who knows how many, criminals, over his lifetime. He's never seen, this sky get black. He's never felt, the earth under his feet, start quaking, and rocks breaking in half, these boulders.

This guy's like, this something we just did, was wrong. He recognized, something we did. This guy was an innocent man, and everybody knew it, like we've already pointed out. Now let's get to this weird one.

In verse 52, the graves were opened, and many bodies of the saints, which slept, arose, and came out of the graves, after his resurrection, and went into the holy city, and appeared to many. Now these, are not zombies, looking for blood, and walking around, to take the life, of somebody else. These, these are saints, these are Old Testament Jews, that have been dead, their bodies are in their graves, but they get resurrected.

[16:18] Their bodies, arose. The word sleep, I've already taught you through Matthew, that that's always a reference, to the body. It's never a reference, to a soul, or a spirit, or anything.

It's a body, that sleeps, awaiting, a resurrection. Now these bodies, are resurrected. They're resurrected early. Everybody knows, that there's going to be, a resurrection.

Look at John, oh is it 11? John 11. All the Jews know, of a resurrection. That's prophesied of, through many of the prophets.

John 11, and, Jesus speaks, Lazarus is dead, and he's speaking, to Martha, in verse 23, Jesus saith unto her, thy brother shall rise again.

And she just takes that, to say, well yeah I know, I mean like, you're going to see him again, like he's comforting her, like it'll be okay one day. And she's like, I know that he shall rise again, in the resurrection, at the last day.

[17:29] Everybody knows that. But that's not what Christ, was talking about at all, was it? I am the resurrection, and the life. He that believeth in me, though he were dead, yet shall he live. Now, everybody understood, and believed, there's one day, a future resurrection.

These saints, get resurrected early, and what is the purpose of that? You go read through, through some commentaries, and some theologians, and scholars, and most of them, don't touch it.

Most of them, pass right on by it, and don't comment at all. And I've researched this some, back years ago, I went after this, thinking, what is going on here? I really want to know.

And I never could find anything, I was too dumb, to figure it out, or to understand much of anything. And I'd read, everything I could read on it, and so I thought. And it just, nothing really made sense, I couldn't make any, comment that I felt, was worth mentioning.

You know, it just felt like, it's just some mystery. These graves open up, and many of the bodies, of the saints, some say they're the prophets, the Old Testament prophets, that witnessed, that Christ would resurrect, or witnessed his ministry, and they try to suggest, that they came up, and they went into the city, the holy city, and appeared unto many.

[18:47] There's a purpose for this. It's not just random. There's something going on here, and these Old Testament saints, that are resurrected, and given, they go into the holy city, and appear unto many.

There's a, there's something going on there. When Jesus Christ resurrects, did he just ascend straight to heaven? No, he appeared unto many. There was a purpose for him to be around. They, they had to witness.

They had to prove something, or verify some things. And so it's, whatever's, whatever they're doing, in the holy city, appearing to many, preaching, whatever, there's a purpose to it.

And now, to just say, I don't know what it is, and Matthew's the only one that mentions it, and it's just too difficult to comment on this fascinating thing.

There's, for this to be such a case, and here's what I want to draw out, is this is not a prophecy that says, this is going to happen, and then we're just left to be like, oh, well, I don't fully understand it,

because it's a prophecy.

[ 19 : 53 ] This is history. This already happened. So for such an odd thing to take place, seemingly odd to us, and, and the mystery surrounding it, not understanding it, because it's history, I say, there's probably, some scriptural support, to, to identify what this really is.

It's too amazing of a thing, not to have some, scriptural support to it, or an explanation in the Bible. I picked up the other day, and read through Dr. Huckman's commentary on this again, and he gave five possibilities, and all five of them, he didn't like.

He kind of took each, he said, some, it could be this, but this is not a good reason why, and then he gave, the first four he got rid of, the fifth one, he said, this is the most likely, but it still creates some problems, we didn't understand, and it had to do with a rapture, or post-tribulation rapture, or the Old Testament saints, and anyway, it was pretty involved, of him trying to sort it out.

I, when a couple of us, went to Pensacola here recently, and were at the meeting, it just so happened, that Brother, Pastor Donovan, was preaching, and teaching through Revelation, in Sunday school, when he's teaching through Revelation 14, and when he came across, a passage there, he made some connections, that I thought, wow, I've never heard that before, and then I looked down, in my Bible, and I have a note, that verified what he said, I thought, okay, I did hear that before, I just didn't understand it, and so, I just wrote the note, and moved on, and I don't want to take, it would take too long, to really go through, the entire teaching, but I'll throw it out to you, like this, in Revelation chapter 7, there's 144,000, Jews, that are getting sealed, in their foreheads, and they're, this is in the future, in the tribulation time, but these Jews, are already up in heaven, and a lot of commentators, have them down here on earth, and at the angels, like sealing these Jews, 12,000 from each tribe, and it always bothered me, a little bit to say, so there's, you could just say, okay, have faith,

God knows who's, from which tribe, none of the Jews, know what tribe they're from, and those are, in Revelation, they're called, the servants of our God, till we have sealed, the servants of our God, and so I have to believe, that, that when the rapture, takes place, that in that tribulation time, according to these teachers, most of them, that on the planet today, is 12,000 Jews, that fit the criteria, that's given, if you're familiar, with Revelation 7, and Revelation 14, these are the servants, of our God, they're virgins, they have not defiled, themselves with women, and they've kept themselves, from some things, and we have to believe, that there's 12,000 of them, on the planet today, of each tribe, 144 total, I'm not saying, it's not possible, but it's, seemed pretty unlikely, to me, that the nation of Israel, has that existing, today, or in the near future, but the fact of Revelation, saying that the angels, ascending, going up to heaven, to where these guys, are around the throne, and it shows you, that they're in heaven already, that they're already up there, and they're coming back, during that time, to do something, and, again, it's, it's more involved, than that, because there's, 12 tribes, that are mentioned, that these are all from, and they're not the 12, that you, expect from the Old Testament, and there's a reason, for that too, there's, sorry, it's,

[ 23 : 31 ] I'm like going down a trail, that I'm not really, wanting to go down, so the teaching, the thought is that, these graves, are 12,000, Old Testament saints, from each, 12, of these particular, 12 tribes, that have not committed, the fornication, with Baal, and with Jezebel, and with all the way, back into Judges, throughout that entire time, of their history, in the land, and that God, has reserved them, and set them aside, and known them, and resurrected them, with Jesus Christ, for a reason, to bring them back, in the future, and it doesn't say, a number does it, in verse 52, many bodies of the saints, which slept arose, there's no idea, from the, from this passage, and nobody else, talks about it, when it took place, Matthew, Mark, Luke, John, or any of them, to give you, any more light on it, and so there is a number, but we don't know, what it is, but once you start, running these scriptures, it starts to, make a little more sense, particularly the, the giving of the 12 tribes, in I think it's chapter 7, which 12 they are, being that,

Dan is missing, and Ephraim is missing, and Levi is in, and Joseph is mentioned then, and there's significance, to that, going back into the book, of Judges, at the end, seeing there's a big problem, with Ephraim, a big problem with Dan, and it's possible, that there wasn't 12,000, through that time, that God could find, and so there's some things, if you start studying that out, it kind of works, it works better, than anything, that I've ever heard, ever, and I've tried to find it, and so I really like that teaching, I like the thought of it all, but it's a bit involved, anyway, we'll move on from that, just throwing that out, to he that hath the ears to hear, all right, verse 54, now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things, that were done,

they feared greatly, saying, truly this was, the son of God, now that's definitely, an honest response, to the events, that was just witnessed, and experienced, again, this is not his first, crucifixion, but it surely is, his first blackened sky, and earthquake, and the timing, and this man crying out, it is finished, and father into thy hands,

I commend my all of that, now verse 55, and many women were there, beholding afar off, which followed Jesus from Galilee, ministering unto him, among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children, now these three ladies, these couple of these guys, they get mentioned quite a bit here, around his death, and his resurrection, and it's interesting to see, that they're in, they're connected, they didn't run away, and they're close, and it's more than just, a few ladies, other passages show you, that it's a group, a core group, that are sold out, and they're not leaving, but it does say, they were far off, beholding him, some of these are, like we read, disciples' mothers, that were also faithful followers, of Jesus Christ, they weren't preachers, they weren't going, into the cities, and healing, but they did minister, unto him, in his ministry, they probably cooked, for all the, all the crowds, or all the boys, all the fellas, they probably took care, of different needs, they probably said,

I'm here to help, what can I do, if they followed Jesus, from Galilee, I don't know, if that just means, at the last, coming down to Judah, because he said, his time is up, but, at any rate, they left their homes, and they followed, the Lord Jesus Christ, and they don't, he didn't say to them, necessarily that we know, follow me, like he did to the 12, but they decided, I'm following you, and I'm going to minister to you, and help you along the way, and so, young ladies, and ladies, you can give yourself, to Jesus Christ, just the same, you don't have to be called, to preach, you don't have to be sent, overseas, you can serve the Lord Jesus Christ, in some capacity, and he'll accept it, verse 57, when even was come, there came a rich man, of Arimathea, named Joseph, who also himself, was Jesus's disciple, now let's just, all the four gospel writers, mention this, and so let's learn, a little bit about this guy, or at least what we can, so go to Mark 15, we're going to go to Mark, then Luke, then John, just look that each guy, just says a little bit more, about him, so right away, we learned that Joseph, a rich man, of Arimathea, he's a disciple, of Jesus, all right,

Mark 15, and we want, verse 43, Joseph, of Arimathea, here he's called, an honorable counselor, which also waited, for the kingdom of God, came, and went in boldly, unto Pilate, and craved the body, of Jesus, so this guy, we already know, he's a rich man, and you can work your way, to Luke chapter 23 now, he's an honorable counselor, waiting for the kingdom, to show up, and he goes in, to Pilate boldly, so he's got to be somebody, I mean, can you just go, boldly into the governor's palace, and talk to him, do they know who you are, if you want to go talk to, Governor Newsom, about anything, anything on your heart, you want to go, and talk to him, can you do that, well this guy could, verse 50, and behold there was a man, named Joseph, a counselor, he was a good man, and a just, parentheses, the same had not consented, to the council, and deed of them, so this guy, is on the Jewish council, but he did not, vote, to kill him, and to crucify him, and to arrest him, and all that, he was not part of that, the same had not consented, to the council, and deed of them, he was of Arimathea, a city of the Jews, which also himself, waited for the kingdom of God, this man went unto Pilate, and begged the body of Jesus, all right, one more is John 19,

[ 29 : 53 ] John 19, Joseph's mentioned, I think it's in John's gospel here, earlier in Christ's ministry, but here in chapter 19, and verse 38, after Christ is, the spear pierces his side, in verse 34, and verse 38, after this, Joseph of Arimathea, being a disciple of Jesus, but secretly, a secret disciple, for fear of the Jews, besought Pilate, that he might take away, the body of Jesus, and Pilate gave him leave, he came therefore, and took the body of Jesus, we'll keep reading this, it says there came on, came also Nicodemus, another one, that's secret, which at the first, came to Jesus by night, chapter 3 of John, and brought a myrrh, or a mixture of myrrh, and aloes, about a hundred pound weight, that's no joke, these guys are pretty wealthy men, by the way, and they took the body of Jesus, and wound it in linen clothes, with the spices, as the manner of Jews is to bury, now in the place, where he was crucified, there was a garden, and the garden was a new sepulcher, where a man yet laid, there laid they Jesus, therefore, because the Jews preparation day, for the sepulcher was nigh at hand, so it was right there, close to Golgotha, alright, so there's a few details, about this man Joseph, and then you even see,

Nicodemus gets in on this, according to John, and there are two men, that believed on Jesus Christ, prominent figures, in the Jews religion, and government, but quiet, secret, fearing the people, or fearing the Jews, so these guys had some clout, they had some power, no doubt, and some ability,

to go before Pilate, and to say, I mean what common person, maybe the disciples, Peter and those guys, you'd expect them to go, out of loyalty, and duty to their leader, to go beg his body, but these guys, that's not them, these are some rich figures, and no one would expect them, Joseph being part of the council, an honorable council, he's, they didn't understand, why he's coming, he's one of those Jews, they would assume, that wanted him crucified, so he's kind of flying, under the radar, in this aspect, of believing on him, and wanting to see, him buried, in the right way, and quickly, all right,

Joseph we read, back in Matthew 27, in verse 58, went to Pilate, begged the body of Jesus, and Pilate commanded the body, to be delivered, and John, or one of them, I guess it was John, that he, Pilate, wanted to confirm, whether he was dead or not, and when he knew he was, now some people teach, well, the resurrection wasn't real, you go watch that, on Discovery Channel, Christianity exposed, Jesus never resurrected, he was just, knocked out, or dehydrated, but according to our Bible, the governor, sought to find out, whether he was dead or not, and the word came back to him, yeah, he's dead, you think they didn't know, he was dead, don't fool yourself, trying to get rid of the word of God, and not find yourself, guilty before him, amen, verse 59, when Joseph had taken the body, he wrapped it, in a clean linen cloth, and laid it, in his own new tomb, which he had hewn out of the rock, and he rolled a great stone, to the door of the sepulcher, and departed, other, well look at, a little bit later, verse 66, so they went and made the sepulcher sure, sealing the stone, so he just rolls the stone, but here we're about to read, the Pharisees are a little more nervous, than just Joseph was, they wanted to seal this thing shut, verse 62, and the next day that followed, the day of preparation, the chief priests and Pharisees, came together unto Pilate, saying, sir, we remember, that that deceiver said, while he was yet alive, after three days I'll rise again, command therefore, that the sepulcher be made sure, until the third day, lest his disciples come by night, and steal him away, and say unto the people, he's risen from the dead, so the last heir, shall be worse than the first, is that implying, that they made an heir, in killing him, I'm not sure, what that's implying there, it sounds like it, but far be it from them, to admit that they were wrong, Pilate said unto them, ye have a watch, go you weary, make it as sure as you can, so I don't know, why Pilate says it that way, make it as sure as you can, like, it seems like, he's just showing, his indifference, to their position here, like, you know, whatever, you can have it, go just, make it, I don't know if he's saying, make it as sure as you can, like, you can't do anything, against this guy, if he's truly, the son of God, he's coming out of there, if he said he's coming up, I might have perked his ears up, because earlier that night, they're talking about him, being a king, aren't thou a king, and he wouldn't answer him, and his wife's saying, don't do nothing for this guy, and he couldn't find, anything wrong with him, and why do they want him, dead so much, what's really going on here, are you the son of God, that's, that's something going on, and then he says, they said, he said he's going to rise again, I wonder if he just like, what, he said that, go ahead and make it as sure, as you can then boys, let's see what happens,

I don't know, he kind of, the wording just seems like, he's probably sick, of the Jewish theology, and their prophecies, and their pushy priests, and all of what he's, the earthquake, and the darkness, and everything has just been, going on today, I think he's just, wants to be rid of all of it, go ahead, just do whatever you want to do, get out of my face, the drama has got to end, he's hoping the sun comes up, the next day, so they went, and made the sepulcher sure, sealing the stone, and setting, a watch, now they seal the stone, and some teach here, that they take a cord, across the face of it, and seal on either side, with clay, I don't know if that's true, it's just what I've read, and if that's the case, if the stone's messed with, obviously the clay breaks, others suggest, that it's like a, complete like mortar job, sealing the stone, and it's impossible, to come out of, and why would you, it's a tomb, they don't want to go in there, and so, we'll never know, unless we want to, with the Lord one day, what really took place there, but they sealed the stone, so it says, that's definitely, seems to be a second step, beyond just, he rolled a great stone, to the door of the sepulcher, and departed, now these guys, take it a step further, to try to seal him in there, and, they set a watch, that is, they put soldiers, another gospel, we'll give you a little more detail, about that, and how many were there, and they are putting, some grown men, some soldiers there, to protect, and keep, any, insurrection, and any attempt, to come by, at night, and, and secretly steal him away, now the, you know what happens here, we're going to close with this, the next chapter, he's gone, and now they need to come up, with a story, and they, the soldiers, tell him what happened, in verse 11, now when they were going, behold some of the watch, came into the city, and showed unto the chief priest, all the things, which were, or that were done, when they were assembled, with the elders, they'd taken

counsel, and gave large money, unto the soldiers, saying, say ye, his disciples came by night, and stole him away, while we slept, and if he's coming to the governor's ears, we'll persuade him, and secure you, so they took the money, and did as they were taught, so they, they went with it, but, these are professional Roman soldiers, and, there's no way, that that took place, it didn't take place, but they bribed him, and I don't know, how could you sleep through, a stone, that's sealed, being rolled away,

[ 37 : 43 ] I mean, none of it makes sense, and to get past the soldiers, you'd have to be some, like some green berets, or navy seals, some special forces, to be able to pull, or maybe ninjas, you'd have to be ninjas, to be able to pull off, a thing like that, so they took the money, all right, well, we'll have to stop right there, and next week, God willing, we'll probably finish the book, with the resurrection,